

M. Do. Hare (11)

THE
NECESSARE

363

AND ASSVRIT

Way to pluk awa al discord
in religion:

SETT FV RTH IN LATIN

*be à godlie and lernit mā, Renatus Be-
nedictus, Doctōr of diuinitie in Paris,
and Precheour to the maist noble, Chri-
stiane and constant Princes, Marie
Quene of Scottis and Drouriar of
France.*

Translatit in Scottishe be Niniane
Winzet à catholik Preist.

*Except Ze do pennance, Ze sal al at anis
perise. Luc. 13.*

PARISIIS.
Apud Annetum Briere.

1565.

Ham. Dylson

HER the word of the lord, o ze Sones of
Israel: For the lord is myndit to punishe the in-
duellaris of the erth. Forquhy, thair is na lautie,
thair is na mercy, thair is na knaulege of God in
the erth. Missaying, leing, mēslauchir, thift and a-
dulterie hes gottin the Vuir hand, ane bluidgilti-
nes followis ane Vthir. Thairfor sal the erth be
in a miserable estate, and al that duellis thairin,
salbe ruitit out. Osee 4.

a23133

THE TRANSLATOR.

To the christiane reidar.



SE N christiane peace
 and vnitie is sa earnestlie
 commandit be the au-
 ctor and revvarder
 thairof our lord Iesus,
 and hes bene sa feruēt-
 lie techit be his Aposto-
 lis, and euir also sa in-
 uiolablie obseruit be al trevv Catholikis:
 I think thair is nane of that blissit numbir,
 quha is nocht verray sory and dolorous for
 the abominable dissensiō in faith presentlie
 in Christindome, and extreme calamitie
 (quhilk the gracious God auert) appering
 to follovv schortlie thairupon. For quha can
 persuaide him self to be à trevv and vnfein-
 zeit membir off Christis body mystical, ex- *siquid patitur*
 cept he be solist and noyit for this maist tri- *unus mem-*
 bulous and daingerous storme of discord in *brum, compa-*
 religion? quhilk hes miserabilie and diuerslie *tiuntur cetera*
 seuerit and rent in sundir thame, quho- *membra,*
 me nocht only our Saluour maist sueitlie *1. Cor. 12.*

A ij

Tho te christiane

exhortis to be (according to thair promise
maid to him at baptim) cuir vvith him , and
amangs thame fellsis at ane: bot nature also
suld maist strytlic bind and chenze togiddir
in ane. Quhairfor I intendig be Godis grace
to perseuere to the end à mēbir of this laid
blisit body, culd navvais, I confes, bot accor
ding to my sobir estate, take grete thoct
and cair thir mony zeris of this mater. And
sua pansing profoundlie oostymes vvith me
self, and inquiring also at vvtheris of the prī
cipal cause of the beginning, increas and con
tinuance of this maist lamentable, perulous
and vvnhappy discord: and syne hovv it is
cū to pas , that this furious raige be na kynd
of meanis (albeit nocht litil diligence hes
bene rane thairin be al estates) may ony vvais
as zit be slokinit: bot rather (as vveil apperis)
the mair labour and pyni hes bene tane to
put remeid thairto, it is daylie mair and mair
kendlit: and finalie quhat may be the readiast
and assurit vway and meane to putt at the
last this monstre maist mischeuous aluterlie
to destruction, I chance at lenth to reid this
tractate following, quhilk the auctor thairof
(à mā quhais zeale for the hous of God, and

reidar.

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singulare erudition be his daylie doctrine
this day in Paris, and mony cunning vvrittin-
gis, is sufficientlie kuavvin, zea evin to his
enimeis) maid the tyme he vves in Scot-
lād an vnabaisit Precheour of Gods vvord to
our maist gracious Souerane, Quene Marie.
Quhilk tractate, because it apperis to me
maist cleirlye and fullelye to sett afoir our
eis al the hail premisis, and that sa planelie
in maist viue colours according to the haly
scripturis, that I being satisfiit thairby of
my avvin layng musing, vves movit for si-
clyke satisfactiō of vvtheris of our cuntrey
quha ar vvnliterat, and specialie for prefer-
uation of the waik (in thir tribulous days)
frome sclander, to translate it in our vulgar
layngage. Quhilk gif it sal pleis the, christia-
ne brother, to receave, consider and follow
vvith sik sincere affection as I haue set it
furth: I hoip in God, thovv salbe sa con-
tentit, that thovv sal thiſk baith our labouris
vveil bestovvit. And thus fair thovv vveil.
At Paris the 3. of Ianuare 1565.

A iij

RENATVS BENEDICTVS

doctor of diuinitie in Paris, to al professing Christe our God and rede-
mar, grace and peace.



*E*nquire, ô christians, quhy almich-
ty god hes geuin w^p the trew reli-
gion, quhilk he hes establisit, and sa-
mony ways confirmit, to giddir with
the professouris thair of, to be now in our days moc-
kit and rebuikit? And how cumis it to pas, that
nocht withstanding al the meanis, quhilks hes bene
hiddir to assailz et, and ar now presentlie assail-
zet, the discord in religion may nicht be drewin
awa? And schortlie quhat is the assurit and ready
remeid to receuēcel and knit al (Professing the name
of Christe) in ane faith and religion? Panse and di-
ligētlic consider thir thingis that followis, and per-
aduētuir ze sal confes your selfs to be satisfit. Bot
at al tymes lat euery ane of ws (as becumis chri-
stians) help vtheris with our prayers. At Edin-
burgh in the Palise of the maist prudent and maist
noble Princes, Marie Quene of Scottis and Drou-
riar of France, the tenth of December 1561.

THE NECESSAR⁴E
AND ASSVRIT WAY
to pluke awa al discord
in religion.



He estate of christindome of the calamities sufferit in al this our age a maist barber and mischeueous sauagenes, to the heich damage of common welthis and of religiō. For samony seditiōnis, discordis, hatrent and weris hes the sectis and diuersitie of doctrine in faith brocht with thame: that now nothir father and soné, nor wyfe and huisband, nor brothir and sistir, nor Princis and Subiectis embraces or acknauleges wtheris be ny vways hes natural and detful cōcord and beneuolēce.

How many men labourit

Quhilk mischeif maist lamentable and duilful, quhasoenir hiddir to hes labourit to tak awa or heale, hes gottin na thing les, than it, quhilk tha wald haue had and luit

to ruit out al discord in religion: and zit almaist a in vane.

The assurit way to pluk awa
 kit for, and hes done na ferther in the cau-
 se, than tha quha wald haue labourit to slo-
 kin a maist raigeand fyre, be suaking
 vpon it a grete quantitie of faggotis. For-
 quhy, the body of the estate of christingdo-
 me, quhilkes already be discord and dis-
 sensio in doctrine waikit, feble and maid
 ruinous: be thame, I wate nocht how,
 is almaist brocht now to vter ruine:
 for tha haue followit heirin the vnlairnit
 and inexpert physicians, quha miskna-
 uing the richt and proper art to cuir and
 put awa diseisis, quhil tha in laying to in-
 conuenient sawis withirways than war
 expedient, makis thame to heale the bo-
 dyis of the seik, othir bringis thame to
 the graif, or to sum maist daingerous in-
 firmitie.

An apt simi-
 litude.

Of the dailful
 miseries now
 raiging in
 the world.
 Ephes. 4.

Swithlie quha seis nocht this, I think
 it nocht possible, that tha can see ony thig.
 For quhat cōsent now of faith (quhilkes ex-
 cept only that it be ane, can naways be hel-
 thful)

al discord in religion.

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thful) is now found amangis christianis?

Quhat cheritie? Quhat securitie? Zea rather be the contrare, quhat kynd of dissension, quhat seditiō, quhat factiō and vnrecoñciable hatrēt, quhat deceatis and dangers ar nocht daylie sein? It apperis weil now, that mē nocht only hes lousit the maist

stryte*band of christiane cheritie, bot alu- * 1o. 13. 15.

terlie also hes schaikē fra thame, and cassin Rom. 1;.

at thair healis, al kynd o of humanitie: in- Gal. 5.

safer that vngodlines falsset, irreligiositie, In al sect is
beastlie crueltie, sauagenes, hypocrisie, vio- sum glistering
lence, and schortlie al the crafts and iougla- apperance of
godlines.

rie of Sathā apperis to haue raisit vp baith 2. Timoth. 3.

men agains men, and agais alimichty God. 2. Cor. 11.

Thair is treulie nane I grāt, of quhatsoeuer
faction or sect he be (Zea albeit he war
ane of thame, quha makis plane weir agais
God him self) quha wil nocht labour to pro
mis and pretext sum apperance of vertew
and religion: nochtheles thow sal finde
richt few, quha in veray dede herlie luvvis

B

*Why we
acknaulege
nocht the faith
of our haly fo-
refatheris.
I. Tim. I.*

*What diligen-
ce hes bene ta-
ne to plukawa
al discord in
religion: and
how na thing
thairin is
brocht to pas.*

The assurit way to plukawa
and professis the samin, forquhy because
we haue slippit fra the haly cōuersation of
our foirbearis, thairfor we acknaulege
nocht thair faith: hauing experience in
our selfes of that saying of the Apostil, Tha
haue aberrit fra the faith, be cause tha ha-
ue left thair first cheritie.

It apperis that euery man walde mak
him to find remeid to the triblis of chri-
stindome: the diseise of the quhilk, tha
religion: and haue nocht only nocht meisit nor mitigate,
bot rather hes maid it baith scharpear and
gretear. Treulie that diligēce hes bene tane
be mony meanis (and tha baith iust and rea-
sonable) that tranquillitie and consent in
faith micht haue bene brocht agane, it is
bettir knawin, than that it suld neid to be
prowin. For sū mē be gētilnes, and wthers
cōtrarie be schairpnes, hes labourit to pluk
awa that maist wnhappy mischef of
the common welth, to wit Discord in re-
ligion: neuirtheles tha appere to haue done

al discord in religion. 6

nocht ellis, bot it quhilk Hercules did in The mo he cut
cutting of the hedis of the monster hydra. tit of, the mo

For quhen Princis walde with fyre haue sprang wp of
endit the mater, tha fand it be experience ^{new.}

in dede, that the ashis of heretikis war as The diligence
a sawing of the seditious multitude, that of Princis, con
war a litle eftir to sprout vp. forme to thair
office, Rom. 13.

Quhen Bischopes siklyke with thair Of Bischopes.
spiritual suord of excommunication, inten- I. Tim. 1.
dit to destroy and expel sik schismes and Matt. 18.
diuision, tha fand thair thundir (quhilk I. Cor. 5.
al christianis hes euir dred, and is in dede I. Tim. 1.
nocht without cause to be dred) rather to
haue encouraget thair aduersaris, than to
haue ony wayis tribulit thame.

Wtheris being richt pissant baith in of cuning elo-
quiknes of ingine and in grete reiding als- quēt ant scar-
weil of humane as of diuine literis, and pe reasoneris.
weray prompt treulie baith in eloquence I. Pet. 3.
and reasoning, doutit nawayis to descēd in
battel agais this pestiferous beast, discord
in religiō. Bot of al thir thair disputatiōs

B y

2. Cor. 10.
Faith.
Ephes. 2.
1. Cor 12.
Faithful.
Manlie rea-
soning.

Heb. 11.
2. Cor. 10.

The assurit way to pluk awa
nis als weil publict as priuat, tha wan na
thing ellis, bot hatrent and incres of obsti-
cie, and induratnes of thrawart and stif-
neckit mynds. For it is in dede a manifest
thing, that quhare regaird is to be had of
faith, reasons and arguments ar to be sett
asyde, For faith (quhilk is the gift of God,
and aboue al reasone) requiris an humble
and obedient spirit, and nocht à crafty nor
à subtel reasoner. For chistians hes euir
bene callit, nocht disputers be reason of
thair disputing: bot faithful be reason of
thair faith and beleuing. Thais doctri-
nes and sciences, quhilkis be manlie rea-
son and industrie ar conquest, be subti-
litie of manly reasoning may be confir-
mit and defendit. bot sa is it nocht of the
doctrine of faith: for it throw humilitie
(the wnderstanding of man being maid
captiue) be the haly gaist is baith conquest
and keipit.

This wes maist manifestlie declarit in

al discord in religion.

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him, quha in the* general councel, be seple *In that maist
profession of his faith cōpellit that scharpe ancient, to
and subtel philosophour to beleue: quhome wit, the first
al the leirnit, the eloquent and the experi- haldin at Ni-
mentit doctouris nicht nothir vincus nor ce.

persuade. Quhilk thing that self philoso- Ecclesi. hist. li
phour confessit in thir wordis: Si layng 10. cap. 2.

as the mater, said he, stuid wpon words,

I sett words agains words: bot quhen out

of the mouth of the speikar the diuine pou-

er of the spirit procedit, words nicht

nocht resist the spirit that spak. Heirfor 2. Cor. 2.

humane arguments and reasoning makis

als mekle a man to beleue, and confirmis

als necessarlie the mysteriis of faith, as dois

leid and yrne caus him to flie: because tha

inuolue the doctrine of faith in manly rea-

sons, quhais treuth is to be socht aboue al

reason in the almighty power of god.

Wtheris hes inuadit this cruel blaidy

beist with al kynd of writtēgis: quha, albeit

hes gretumlie helpit the waik, nocht theles

of buikis.

The treuth of
this is know-
in in mate-
ris of faith cō-
cerning the
sacramentis,
this day in cō-
trouersie.

Furth settaris
of buikis.

B ij

2. Tim. 2.

Gal. 6.

The assurit way to pluk awa
mony of thame in abusing licencious re-
compensation of flyting with flyting, pro-
uokit thair aduersaris rather than suppress
sit thame: and apperis to haue done na
thing in this mater worthy the modestie of
a christiane: bot rather hes baith sterit w^p
the aduersar to wryte agane, and mouit
witheris also to sik indignation, that tha
wald nothir reid the wrytings of the
ane nor of the vthir. For godly christianis
vseis to delyte thame selfs in the semple ve
ritie, bot naways in vane and contentious
clattrie. Quhil^k bairdrie without dout
quhasoeuir wald be desirous to heir and ler
ne, suld rather seik it amangs tratling and
schameles carlingis, thā out of the wrytin-
gis of thame, quha professis christiane do-
ctrine. For mockrie and barding becumis
mair raylers, ruffians and bardes, thā chri
stians: quha ar counselit be the Apostil to
receaue in the spirit of meiknes thair bre-
thir, in caice it chanse thame to fal in ony
falt or sin.

Wtheris also be thair publict sermons Precheouris.
 maid to the people eloquentlie, wyislie and
 with grete zeale, making thame to suppres
 the raige and furie of this pestiferous beast
 Discord in religiō, war contemnit: and
 thair words proponit publictlie at the com
 mād of Christe, take nocht that efficacie
 to dry wp, zea, or to assuage à litle the
 maist stink and and pestiferous flux of that
 venemous puil of sedition and discord, bre
 stig out baith heir and thair. For the wor
 dis of veritie publictlie sett furth, being for
 the inlake of faith displeasing to the ein of
 thir nicht oulis, micht naways bring thir
 lurk and learis furth of thair cainis and
 hid hoils of wickit doctrine, to the licht
 of the euangel.

Catholik pre
 ching is sty
 mes wnfrut
 ful, throw in

Atower quhat meanis hes Princis and
 al kynd of magistratis nocht assalizeit be
 thair edictis, presons and torments, agains
 that bluidy beast quhilke be reason of hir
 samony headis and hornes is terrible pro

lake of faith
 in the audi
 tour.
 Of the diligen
 ce of al kynd
 of magistrates.

The assurit way to pluk awa
digious and möstruos? Bot quhat proffettit
and obtenit tha be thir mony and sa diuers
thair enforcements and diligence? Assu-
ritlie euin als mekle as Bischops and w-
ther Prelats of the kirk, in gaddering the
councels als weil prouincials, as generals:
quha labouring be al thair possible ende-
uoir, that that deformit and maist perni-
cious beast Dilcord in religion being
destroyit, we micht haue al thingis pacifit
and in rest: na wihir thing wan tha bot re-
proches and rebuiks: quhilkis baith in
word and writt we see daylie inuentit and
warpit agains thame: na wthir ways than
the fyreschuiting monstre with the mony
heidis struckin be Hercules nothir fled nor

Hydra.

Of diuers sclā gaue place, bot apperit to wax euir mair
ders throw and mair strenthy.

the premissis.

Sum began to
haue an hink
concerning the
trew faith.

Quhairthrow in werray dede it come
to pas, that mony of the flok and kirk of
christ began to dout, of that trew faith, in
the quhilk afoir tha had euir leuit: Vehe-
mentlie

al discord in religion. 9

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mentlie howering and perplext, awyting
With extreme sadnes, and nocht without
feir the end of the mater.

And wtheris treulie wapping aluterlie wtheris pla-
asyde al the catholik, vniforme and anciēt nelie renoltit to
professon of the ecclesiastik and only trew schisme.

faith, and planelie reuolting to schismes
and diuisions (in the quhilks tha blindit
be thair awin wickitnes, contendis the ve-
ritie to consist) hes declinit planelie fra the
kirk of Christe: to the quhilks schismes we
see thame sa obstinatlie addictit and bound,
that now nothir vil tha heir, nor may
tha heir (tha ar sa withaldī in the grippis
of Sathā) that thīg, quhilk is catholik and
godly. Tha cal mirknes licht & ewil guid.

2. Timoth. 2.

Esa. 5.

Quhilk thing treulie aucht to be haldin
maist vyle and filthy, and perchance wor-
thy of compatiēce and reuth: siklyke as also
that tha, quha be the maist ample benefice
of God, hes perseuerit al this tyme faithful
professours of the trew religion, in samekle

wtheris foun-
deit doifinit
and fleit.

The assurit way to pluk awā
ar cuilit, doisinit and foundeit, that for the
defence of the samin trew religiō, it apperis
that tha dar nocht anis cheip.

Apoc. 3.

Of the fible
Pastours.

Opastor & i-
dolum derelin-
quens gregem!
gladius super
brachium eius
& super ocu-
lum dextrum
eius. Brachiū
eius ariditate
siccabitur &
oculus dexter
eius tenebre-
scens obscura-
bitur: Zach. II

Of the opiniō
of sum graue
and weil ler-
nit men.

Bot that thing on na maner of way othir
may or suld be sufferit, that the pastours of
the kirk for the maist parte, aboue al wthe-
ris ar be apperance siclyke persons: albeit
tha suld proffer thame selfs (that wtheris
bethair worthy exemple may be encuraget
to play the lyke) maist stout and curagious
defenders of the stādart in setting forduare
the trew faith. Bot thir men nocht with-
standing, for the maist parte othir ar dum,
or lyis hid (take and guid heid nocht theles
to thair awin effairis) or ellis apperis to
beir with, and fauour (I wil nocht say con-
sentis) to thair awin aduersars, quha ar
also aduersars to Christis kirk.

Atouer thairis zit an wthir thing,
quhilk aboue al the rest hes haldin me in
grete cūmer and noy. to wit, that sum guid,
leirnit, and wyise men affirmis it fer bettir

at this tyme to keip aluterlie silēce, than to
attempt ocht in defence of the trew faith
and catholik religion, agains the furie
of seditious persons. I wil eik this mai-
rouer, that quhen tha preis thame to assail-
ze ony thing in sik bissines, than perceave
tha, and affirmis thame selfs to be disap-
pointit of al curage, zea and of thair accu-
stomit stoutnes of spirit also. Quhairthrow
in weray dede it come to pas, that I (ex-
cept the merciful lord of his guidnes had
supportit my febelnes) had almaist begun
to dout, quhiddir gif our, zea ewin ancient
and vniuersal profession of faith, obseruit
reuerentlie vnto this day in the catholik
kirk, war trew or fals to wit, quhen it ap-
perit to me, that the gracious and almichty
God fauorit this new profession of faith,
rather than the ancient: becaus I saw tha-
me, quha ar addictit to this new faction
defend it with sa grete bauldnes, with sa
grete cuir, walking and infinit labouris,

of the Auctor
self.

That this is na
new thing, the
furious waige
of the Arria-
nis and Dona-
tists &c. may
be a sufficient
testimonie: as
witnessis

The assurit Way to pluk awa

*Eusebius, Epi-
phanus, Ni-
cephorus &
S. Augustine* Zea with the lois of thair guidis, banisig,
and with wilful haisserting of thair awin
lyues: bot contrarie I saw othir nane or few
to be found, quha with ony curage of mynd,
in sa mony pla or with tinsel of thair geris, I wil nocht say
ces, that thay of thame selfs, wald defend our anciët pro-
neid nocht to fession of faith. And in caice ony siclyke
be mentionate. war found, few war amangis thame, quha
being haldin men of ony wisdum or of ony
excellēce, frelie without rewad wald take
the mater on hand.

The auctor In this perplexitie treulie, albeit I nothir
reuoletit fra the catholik faith, nor doutit
thairin: in dede zit I dar nocht deny, bot I
oftymes and richt mekle hes bene weray
und and esta- cummerit throw thocht of the mater. Bot
bilissing of the fra I tryit the hail treuth mair profundlie,
catholik faith: I wnderstuid cleirly the foundment and
to the quhilk establisig of our faith and religion, nocht
na heretik to be situat in waik, feble and corrupt men,
may clame. bot in almichty God: quha be his word and
1. Cor. 2. infinit miracles hes at al tymes declarit
Marc. ult.

al discord in religion. II

til ws our faith to be sa suir and vndoutit,
 that of it, gif we wald be oirir wyse or cir-
 cumspect, we suld naways dout for the i-
 gnorace, corrupt lyfe and febilines of men,
 and specialie of pastours of the kirk: in de-
 fence of the samin at this presēt. Forquhy,
 our faith hes bene at al tymes passit, sa
 cleirlye approun be God him awin self, to be *A stout sayng*
 the only trew faith, that gif it war fals, we of a *faithful*
 nicht bauldlie and treulie say to God him bert, and a
 self, Gif we haue errit, thow o eternal *confessiō maist*
 God, is the cause of our errour. For thow hes *trew.*
 deceauit ws, gif we be deceauit. sen we beig
 obedient to thy command hes hard thy
 kirk in the quhilke thow hes selit and con-
 firmit at al tymes that faith and religion
 quhilke we keip, to be the only trew faith
 and cūmin of the: and that with sik werks,
 quhilks nane nicht euir haue vrocht, bot
 thow allane: quhilke thing thow newir hes
 done for confirmation of the new faith, and
 fals religion of our aduersars.

The assurit way to plukawa

Throw the im
 perfection and
 febilnes of mo-
 ny callit ca-
 tholikis now
 alyve, name
 suld be slan-
 derit concer-
 ning faith: bot
 the perfection
 of lyfe, leir-
 ning and ha-
 lines of al the
 Sanctis of G-d
 ever al the
 warldin al at
 ges and tymes
 sen Christ is as
 cension, hau-
 ving the sa-
 min self faith
 common wuh
 ws, suld gre-
 tume lie strenth
 and confirme
 al man in the

Quhairfor we assuritlie beleue and con-
 stantlie dois profes, our faith to be the only
 trew faith, nocht withstāding quhat so-
 euir presentlie be our imperfection and fe-
 bilnes: and assuiritlie knawis, that the
 faith and religion of our aduersars (nocht-
 withstanding al the excellence, feruour, cō-
 stance, erudition and ready curage, quhilk
 tha mak thame to haue) is wickit and to
 thy word manifestlie contrarious. Quhilk
 purpose the maist ioyful and delectable
 remembrance of the intellable numbir
 of haly and weil lernit men professours of
 our faith and religion, quha be the, o lord,
 war approuin in erth, and now with the
 reioyes in gloir, confortis and confirmis ws
 nocht litil. Quhais doctrine treulie and ex-
 cellent knaulege in al kynd of science, als-
 weil of humanitie as of diuinitie, quhais
 hail and meruelous iudgement, quhais lyfe
 incorrupt and be God approuin quhen we
 remembir, we conceaue hoip of victorie:

and being maid suir of the treuth of our samin in al
faith and religion, easelie thairfra discer-^{time of tenta-}
nis our aduersars with thair disaggyfit & ^{tion.}

hypocritical profession. In quhilkis (our of the faith of
aduersars I meane) sen tha ar manifestlie our aduersars.

contrarious to the maist haly and best ler-

nit ancient fatheris professouris of the sa-

min faith and religion quhairof we ar, we

see now clerlie that na thing is, bot a payn-

tit deceatfulnes, and an only vane and ^{2. Timoth. 3.}

outward glistering and apperance of the

trew knowlege and religiō. Quhais councels

cōtrar God and his kirk tane an hād be the

wylis of Sathan, nochtwithstanding thair ^{Note.}

furios raige proceding with sa grete preis

and force, sal without dout proffet na thig

at lenth. Nocht treulie parauenture for ^{Leuit. 26.}

the pietie worthines and zeale of the chri- ^{Psal. 131.}

stianis now alyne: bot for declaration of ^{3. Reg. 11.}

the pouer of God and christe Iesus our

lord: quhilk pouer is maist specialie maid

manifest, that nochtwithstanding sa mony

The assurit way to plukawa

Throw the im-
 perfection and
 febilnes of mo-
 ny callit ca-
 tholikis now
 alyve, nane
 suld be slan-
 derit concer-
 ning faith: bot
 the perfection
 of lyfe, leir-
 ning and ha-
 lines of al the
 Sanctis of G-d
 ever al the
 warldin al ai
 ges and tymes
 sen Christis as-
 cension, hau-
 ving the sa-
 min self faith
 common with
 us, suld gre-
 tumlie strenth
 and confirme
 al man in the

Quhairfor we assuritlie beleue and con-
 stantlie dois profes, our faith to be the only
 trew faith, nocht withstāding quhat so-
 euir presentlie be our imperfection and fe-
 bilnes: and assuiritlie knawis, that the
 faith and religion of our aduersars (nocht-
 withstanding al the excellence, feruour, cō-
 stance, erudition and ready curage, quhilke
 tha mak thame to haue) is wickit and to
 thy word manifestlie contrarious. Quhilke
 purpose the maist ioyful and delectable
 remembrance of the intellable numbir
 of haly and weil lernit men professours of
 our faith and religion, quha be the, o lord,
 war approuin in erth, and now with the
 reiofes in gloir, confortis and confirmis ws
 nocht litil. Quhais doctrine treulie and ex-
 cellent knaulege in al kynd of science, als
 weil of humanitie as of diuinitie, quhais
 hail and meruelous iudgement, quhais lyfe
 incorrupt and be God approuin quhen we
 remembir, we conceaue hoip of victorie:

and being maid suir of the treuth of our samin in al
faith and religion, easelie thairfra discer-^{yme of tenta-}
nis our aduersars with thair disaggysit & ^{tion.}

hypocritical profession. In quhilkis (our of the faith of
aduersars I meane) sen tha ar manifestlie our aduersars.

contrarious to the maist haly and best ler-

nit ancient fatheris professouris of the sa-

min faith and religion quhairof we ar, we

see now clerlie that na thing is, bot a payn-

tit deceatfulnes, and an only vane and

outward glistering and apperance of the

trew knowlege and religiō. Quhais coucels

cōtrar God and his kirk tane an hād be the

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the pouer of God and christe Iesus our

lord: quhilk pouer is maist specialie maid

manifest, that nocht withstanding sa mony

2. Timoth. 3.

The assurit way to plukawa
and sa potent aduersars assaulting and be
seiging our catholik religion, and nane, or
at the least few (and tha to the warld and
to the carnal manis apperance, being bot
iudger fulesh and feble) fechtis for it:
nochttheles it perseneris in the Eleēt, quha
without fiction synceirlie seikis the lord
God.

1. Cor. 1.

Matth. ult.

Quhy Dis-
cord in reli-
gion be sa mo
ny meanis
may nocht be
tane awa.

Bot lat ws return to purpose, quhair of
we afoir talkit: quhow cumis it, that this
sauage beast Discord in religion estir
sa mekle and sa grete diligence, and that
tane be al estates of men, sa miserablie
daylie mair and mair raiging agains the
christiane religion, can naways be destroyit?
I sal schaw the trewth estir my iudge-
ment, and myn apperance I sal on na maner
of way dissimil. First othir we see nocht, or
at the least we putt neuir hand to the cau-
se of the hail diseis, leauing fer behind ws
that thing, quhilk is the only way to wit
out al discord in religion. for we tak the
mater

al discord in religion.

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mater on hand our selfs , and seikis nocht, ^{a Rom. 9.}
as is expedient , the lord God , quha only ^{Ephe. 2.}
may take awa and destroy this monstrous ^{b This is patēt}
beast. For ^{be the Luthe-} ^{rans this day} ^{contrare the} ^{Caluinists (or} ^{Sacramētars)} ^{be thame} ^{twa contrare} ^{the Anaba-} ^{priests (be: ha-} ^{me thre aga-}
^{that tha may be of ane sentence and mynd.} ^{ins the serue-}
Quhairthrow we see thame na les flyting, ^{tians, be tha-}
schydig and braulig amāgs thame selfs, thā ^{me four aga-}
disseting fra ws: quhilck thing I dout nocht ^{ins the swink}
bot Sathan him self beiris havelie in hert: ^{feldians: &c.}
sen vnreconciable dissension in religion, is ^{And euey}
the maist certane note and mark of Satha- ^{ane of thame}
nis doctrine, quha is the spirit of diuision ^{painzoun of}
and leis: as contrarie on the wchir parte, cō- ^{his awin sect,}
sent and aggrement in religion, quhilck can ^{and oftymes}
naways cum bot of God only , is the maist ^{again him}
effectuous proif of the trew and theonlie ^{awin self}
also.

D

The assurit Way to plukawa

Quha wil reid doctrine.

and confer
the lamenta-
tions of Iere-
mie for Ieru-
salem, with
the state of the
kirk at this
present: thair
is na dout, bot
gif he hes ocht
of the spirit of
God, he sal
find grete occa-
sion to stand
in the catholik
faith, or gif he
hes sliddin, in
haist to reteir
thairto.

4. Reg. 25.
2. Paral. 36.
Jeremi. 39. 52
The cause of
this present tri-
ble.

Ze see heirfor o christians, quhair of
it cumis, that we dissiuir sa now in religion
and cā on na manere of sort aggree, nocht-
withstanding al the grete diligēce, quhilke
hiddirto hes bene tane in the mater: Becau-
se the lord fechtis nocht for ws. Nocht be-
caus he hes nocht establisit, and apprenis
nocht the religion quhilke we profes: bot
becaus we abusing his guidnes hes prouo-
kit him to wraith, and hes expellit him
fra our sefs. Quhairthrow treulie it is cum-
to pas, that he sufferis na les now ws to be
skornit, and our maist trew religion mony-
ways vnworthelie to be tretit, than he suf-
ferit the samin self thing of the auld: quhē
he being wraith and displeisit at the Iowis
(his choisin people as than) sufferit thame
to be led captiues and miserabilie afflictit,
the religion, quhilke he him self institute
and commādit, to be mockit, the haly altar
to be holkit wp, and the temple with al the

al discorp in religion.

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haly pertineuts thair of tobe blasphemit,
and doun to the ground.

This, this I say is the thing, o christians,
quhilk we suld think daylie: to wit that
God him self, for our ouer mony offēces hes
geuin ws to his and our aduersars, quha ar
the ministers of his wraith, tobe mockit re-
prochet and lichtliit: nocht assuritlie, becaus
that he apprenis nocht our religiō, bot that
he mot teche ws, that we quha had profes-
t his godly and syntere faith and religion,

The remeid.

* As he had
suld haue leuit a godly and a sincere lyfe.

the Philistia-

nis, Moabites

Ammonites,

Assyrians,

chaldeans or

Babylonians.

Bot albeit God punisshis ws bethame,
quhome he hes maist * odious, sal we de-
spair? Nana trewlie. Than quhat remeid
is thair? This in dede is the only suir re-
meid. sen sa is, that God hes left ws, and
iustlie hes permittit ws tobe scourget be thir
wickit anis, becaus we haue offendit him:

Esa. 10.

Ioel. 2.

Zachar. 1.

Esa. 45.

2. Cor. 7.

that we haue recourse vnto him, acknow-
lege our sinnis, confes thame, leaue thame,
and tak punishment of thame in our selfs.

D ij

The assurit way to pluk awa

Latt ws be penitent, and (becaus we see our
selfs waistit and onergane) lat ws of al our
hert lamentablie desire his mercy and gra-
ce. Quhilk thing veralie gif we do, the
victorie ouer al our enimeis apperis cōquest
already. For be this meane the almichty
Psal. 106. deliuerit the Iowis (his chosin people), als
Indic. 3. 6. 10. oft as tha being afflictit be the wickit, had
recourse vnto him with al thair hert. Bot
as concerning ws, lat ws planelie confes,
that it suld be attribute to the grete mercy
and guidnes of God, that we ar nocht alu-
terlie brocht to nocht. For we haue sliddin
fra him al, and hes nocht walkit in his
ways, bot quhatsoeuer thing apperit plesing
and guid til ws, that we haue done al.

Thren. 3.

Daniel. 9.

The Pastours
of the kirks
parte.

Bot first of al, Zea and maist of al lat
the pastours of the kirk lament and murn,
humelie beseiking forgeueance: that tha
hunting for worldlie pōpe, for ryches, ple-
suir and eis, enterit prophanelie to beir reul
in the kirk, and did aluterlie na thing of

al discord in religion. 15

thair office, nothir teching be word, nor edifying be exemple: Zea rather be insolent lyfe offendit richt mony, and thairthrow caussit thame quh a war in the kirk of Christe, to revolt thairfra.

Latt the secular Princis also mak thair The Princis
duil, and with the first interlie murn: that parte.
tha baith to thair awin heich damage,
and to euerfion of the common welth also
(quhilk thig this day veralie tha feil, and
hes thairof experience in dede) caussit cer-
tane gredy, ambitious and always nauch-
ty persons, quha wantit baith knaulege and The principal
godlines to that estate maist necessar, to be cause of the
Reulars of christis kirk: and that othir decay of the
for blind fauour to thair awin kin and trew religion.
bluid, or for recompensatiō and reward of
seruice. Quhilk thing quha soeuer wil di-
ligentlie consider, sal easelie vnderstād to
be the maist cheif blek of our sorrow, and
the extreme calamitie and decay of the
hail estate ecclesiastical.

The assurit way to pluk awa

The Bischoips Latt the Bischoips also lamēt and murn,
uechig thair that tha nocht knawin sik persons tobe
ordination of qualifeit, admittit thame to beir auctori-
the unquali- tie: and zit latt thame lamēt fer mair, that
feit. eftir that tha had knawin thame tobe
 vnqualifeit, deprivit thame nocht: having

1. Timoth. 5. in in mynd the sayng of S. Paul, quhair he
 says, Lay handis suddanlie on na mā (that
 is, admitt na mā without sufficient tryel)
 nor zit be thow partetakar of wthir mēis

The deutie of sinnis. And breuelie lat the hail christiane
the people. people murn, that tha haue bene christians
 rather be name than in dede. For latt see
 how mony ar foud at this present, quha ob

The decay of seru is the law of the lord. This is the cause,
faith. eftir myn opinion, quhair for that mony ar
 baith deprivit of trew faith, and of the fa-
 uour of God, be his richtuous iudgement.

Al kynd of Lat also the professours of Gods word
professours of lament and murn: that tha haue bene othir
Gods word. negligent in the sawing of the samin ouer
 al, or than ouer abaisit and fleit (and that

al discord in religion. 16

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to the extreme dainger of the auditour) in
the syncere and trew furth settig thairof.

Bot quhairto rin I heir and thair throw *Al estates hes*
al estates? It is bettir doubtleslie to say with offendit.

Dauid. (For this is the maist ready and the *Psal. 13. 52.*

only assurit remeid of this calamitie) we
haue al gane out of the way, and ar maid
naughty: thair is nane that dois guid.

And with Esaye, *Al our richttuoufnes is* *Esa. 64.*

lyke a clayth steinzeit with womans flou-
ris, we ar maid al as an vnclene thing, we
haue offendit the, o lord, and lo thow hes
bene craibit: and we haue fallin al lyke the
leif, and our sinnis, lyke the wind, hes ca-
riit ws awa. Thair is nane that incallis
thy name, that rysis wp and takis a grip of
the: thow hes hid thy face frome ws, and
hes wappit ws down to the ground, becaus
of our iniquiteis. Bot now o lord, thow art
our father, we ar bot clay, and thow art our
potiar, and we al ar the werk of thy han-
dis: be nocht sa sair displeisit with ws o

The assurit way to pluk awa
 lord, and haue na laynger remēberance of
 our sinnis : lo behald we ar al thy people:
 The citie of thy sauctuarie lyes waist, Sion
 is maid wildirnes, Ierusalem is destroyit :
 thy haly hous, quhilk is our reuonū ād gloir,
 quhair our forefatheris louit the, is quyte
 brint wþ, and al our cōmoditeis and ple-
 suris ar waistit awa: Wil thou nocht, o
 lord, for al thir thingis haue pietie on ws?

Thren. 2.

Lat al Catho-
 likes reid the
 hail lamenta-
 tions of Iere-
 mie, and with
 him lament the
 present cala-
 mitie of trew
 Ierusalem the
 haly catholik
 kirk,

Lat ws alykeways cry euery ane to wthir
 with the prophet Ieremie, Lat ws serce our
 ways, remembir our felfs and return to the
 lord. lat ws lift wþ our hert with our han-
 des wnto the lord, that is in heuin. We ha-
 ue done evil and hes prouokit the to angir,
 and thair for thou hes nocht sparit ws.
 Thou hes couerit ws ouer in thy wraith,
 and hes strukin ws: thou hes slane ws
 without fauour: thou hes put a cloud betuix
 ws and the, that our prayer suld nocht pas
 throw: thou hes rutit ws out, and maid ws
 to be lichtliit amangis the people: al our
 enimeis

al discord in religion. 17

enimeis hes gaipet and glourit vpon ws:
feir and captiuitie ar cummin vpon ws, Zea
vastation and destruction.

Lat ws say also with the prophete He-3.Reg.19.
lias, lord becaus the sones of Israël hes
foresakin thyn couuenant and band, thair
aduersars hes brokin doun thy altars, and
hes persecutit thy prophets. Lat ws say al-
so with the prophet Ioël. The blythnes of
the sones of men is cummin to confusion: ^{Ioël 1.}
Addres zow heirfor and mak zour moin,
o Ze preists, murn o Ze ministers of the
altar, go zour way in, and ly in hair
claith, o Ze ministers of my God. For sa-
crifices and offering ar tane frome the
hous of zour God, proclame a fasting, cal
the kirk, gadder the aiget, and al the in-
habitants of the land togiddir, in the
hous of the lord zour God, and cry to the ^{Ioël 2.}
lord, Allace allace for this day: forquhy,
the day of the lord is at hand, and sal cum
lyke a destruction send fra the almichty.

E

The assurit way to pluk awa
Ar nocht mirth and ioy pullit awa frome
the hous of our God? Now lat ws heirfor,
sa mony as professis Christe the only Salui-
our, return to the lord in al our hert in fa-
sting, weiping and murning: lat ws rent
our hertis, and nocht as enimeis, euery ane
be contentious with wthir: bot as brethir
freinds and men of ane mynd, lat ws be
conuertit to our lord God: becaus he is gen-
tle and merciful, patient and ready to for-
geue. Lat ws proclame heirfor a fasting, lat
ws gadder the people togidder: lat the prests
and ministers of God murn befoir the
lord, be changeing thair lyues vnto bettir,
mair diligentlie and deuotlie execute thair
offices, & say of faith & mynd: Be fauora-
ble o lord, be fauorable to thy people, and
latt nocht thy heritage be brocht vnto cōfu-
sion: al this plaig is cumnim vpon ws, and
xit haue we nocht maid our prayer befoir
the, o our lord God, that we micht return
fra our wickitnes and haue wnderstāding,

Dan. 9.

Zea or think anis vpon thy veritie: and
 thairfor the lord hes maid haist to bring
 this plaig vpo ws: for our lord God is iust
 in al his werks quhilks he hes done: becau-
 se we wald nocht harkin to his voce. And
 now o our lord God, quha hes brocht thy
 people out of the lād of Ægipt, quha with
 thy grete pissance hes sanctifit thy kirk,
 and hes gottin thy self a name quhilke re-
 manis this day: we haue sinnit and done
 wickitlie. Latt heirfor thy wraithful di-
 spleisir be turnit awa (I beseik the, o lord,
 for thy richtuousnes saik) frome thy citie of
 Ierusalē thy catholik kirk, and frome thy
 haly hil: forquhy, for our sinnis saik, and
 for the wickitnes of our forefatheris, Ieru-
 salē thy haly catholik kirk and thy people
 ar abhorrit be al thame, quha ar about ws.
 Now heirfor our God, herkin to the prayer
 of thy seruādis, and lat thy face schyne ouer
 thy saētuarie, that lyes waist and do this, o
 lord, for thy awin selfs saik. Incline o our

Euin now in
 mony places
 ar trew catho-
 likes abhorrit
 skornit and
 tretit be schis-
 matikis, as
 wes the peple
 of Ierusalem:
 in the captiui-
 tie of Babilon,
 be thais quha
 wes the sturge
 of God ouer
 thame.

The assurit way to pluk awa
God, thy eir and herkin: oppin thyn ein and
behold, quhow we ar factit, and thy citie
also thy catholik kirk, quhilk is callit eftir
thy name: we sett nocht our humil prayer
afoir thy face, hauing confidence in our
richtuousnes, bot in thy grete and oft
schawin mercijs. Heir gratiouse, o lord, be
measit o lord, consider and tary nocht ouer
layng, bot for thyn awin saik do it, o our
lord God: for thy citie the catholik kirk,
and thy humil and semple people ar callit
eftir thy name.

The conclusiō.

Ion. 3.

Joel. 2.

Iudit. 3. 6. 10.

This is, this is I say, o Christians, the
only and suir remeid to tak awa discord in
religion. to wit be exemple of the Niniuits
and Iewis to acknowlege and confes our
sinnis, to return to the lord God, with al our
hert and with emēdation of lyfe, and pro-
fessiō of guid werks according to his desire,
to beseik him for support. This thing with-
out dout gif we vnfenzetlie do, maist ea-
selie sal that thing be performat, quhilk

al discord in religion. 19

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naways afoir we culd obtene, nocht with-
 standing al diligence tane be ws in the mater: to wit that ws be maid of ane hert
 and of ane mynd in the christiane religion, quhilk is of al thingis in the world a mater
 maist wechty. For & God be with ws, and fecht for ws, quhat may hurt ws. Wickit
 Sathan with al his gaird salbe confoundit. The princis sal acknaulege, lue and foster
 the trew kirk, and according to the ancient custome, sal haue it in reuerēce. This treulie
 sal the lord do, be quhais only grace baith faith self and perseuerance in the samin, is
 frelie geuin. Thā treulie sal we kuaw, that the lord hes had a zeale ouer the erth and
 his kirk, and that he hes bene gracious to his people. For he sal nocht geue ws for euir
 to be a lichtlie vnto Pagās: bot sal mak hī, that cummis fra the north, to be fer fra ws,
 sal hurle him vnto wildirnes, and the stink of him sal ascend, becaus of his proud attē-
 ptis.

The maist pre-
 tious thing in
 erth, is christia-
 ne unitie.

Rem. 8.

1. Cor. 2.

Ephes. 2. 4.

The assurit way to plukawa

*Quha vnfen-
zetlie repentis
thair offencis,
may on this
manere reiose
and hoip.*

*Thir ar callit
the grete oost
of the lord.*

Be na thing abaisit heirfor, o catholi-
kis, bot reiose and be blythe in your lord
God: for he sal cause the euining and mor-
ning schour descend vnto you, as in the
beginning and your barn fluirs sal be fillit
with guheit, and your wyne pressis sal
ouerflow with wyne & oil. For the lord of
his guidnes, sal rander to ws agane, quhen
we sal return to him with al our hert,
tha zeris, quhilks the locust, gershoipar,
widdering wind and cattirpillar did eit
and destroy: because the pißace of the lord
is grete, quha hes wrocht meruolous things
wnto ws, and than the people of God sal
nocht be confoundit for euir. For it sal be
sein, quhilke in S. Iohnes reuelation xix.
chep. is forespokin of the discord of reli-
gion in thir words. And the beist wes
tane, and with it that fals prophete,
quha wrocht merwels: be the quhilks he
deceauit thame, quha take the marck of
the beist, and quha adurnit the image of it.

al discord in religion. 20

Thir twa war castin quik in a stank of fy-
re birnād with birnstane. and the rest war
slane with his suord, that sat vpon the
hors, quhilk suord procedit of his mowth:
and al the fowlis war fillit of thare flesche.

Thair is grete neid forsuith of the suord Heb. 4.
of Gods word scheiring on baith sydis: to Apoc. 1.
wit that with the ane syde herefeis, and The vse of the
wth the wthir abuses and occasion of sin ^{twa aiger}
be tane awa. Bot the lord sal performe ^{word of gods}
the twa, quhen we turn to him of al our
hert, and na sonear: as it may be sene in
the fyfte of Iudith, quhare it is writtin on
this maner, Quhaireuir the people of Israel ^{Note the re-}
passit without bow or arrow, without buk- ^{port of A-}
ler or suord, thair God facht for thame, ^{chior to Holo-}
and causit thame to haue victorie, and ^{fernes, concer-}
wes nane able to hurt this people, except ^{ning the pro-}
quhen tha departit fra the wirschiping of ^{ple of God.}
thair lord god. Bot quhensoeuir tha wor-
schipit ony wthir eycept thair God, tha
war geuin ouer to be spulzeit, slane & putt

to confusion . Neuirtheles sa oft as tha re-
pentit that tha had left the worschipping
of thair God, the samin God of heuin gaue
thame pouer and strenthe to withstand
thair enimeis : and sa layng as tha sinnit
nocht in the sicht of thair God, al thing
come weil be hand with thame . for thare
God haitis wnrichtuousnes : Quha dou-
tleslie sal cuir multiplie scourges, gif we mul-
tiplie sinnis , Lat ws heirfor , quha maist
iustlie (for our sinnis) ar waistit and brocht
to nocht, return to God with al our hert.

To God eternal be gloir and blissing.

Amen.